[redacted]

Must Remain in
Transcription Room

M 1680 Saturday Land September 26,27, 1969 Transcription L. McDonnell

I think by this time you have eaten enough so that you can pay a little attention to something else. I want to say that I am terribly glad to be here today, not only the land, but also the house and all the different people here and I say it particularly because last night I was a little how would we call it emotionally involved and I in thinking about that I believe that maybe you have not entirely understood why I said what I did and I would like to explain it without retracting anything from what I have said just to put it in a certain perspective. When I come here or when I leave New York or when I go back or wherever I am or have been in the last years, there has been an aim and the aim was quite definitely in connection with Gurdjieff the ideas and to see what could be done for the possible maintenance of such ideas after, that they could continue after I die. For me it was not a question of talking about it while I was alive and then hoping for the best. I would like and I still want to try to find the best way of how such things, ideas and all that goes with it can be maintained and we have spent a great deal of energy and time and real wish and many attempts have been made over the past years, and for that reason I think it is worthwhile to consider it from the standpoint that such attempts should not be lost. They have been made for a certain reason and I think you all having made such attempts also are entitled to keep it as long as you can let's say above water. So when I talk about work I talk many times about an ideal. I try to hold it up in front of you. I know that it is sometimes quite impossible to live up to what I say or to be done but it is simply that I feel every once in a while the necessity of saying certain things as much as I can - sometimes in a concentrated form in order to gain time and not to be caught by time. So that whatever I can now say in whatever form it has to be, concentrated or not, or very ideal it is supposed to be understood in the light of the future. So that is one reason that I don't want to waste too much time and also that in these kinds

of endeavors we try certain things at the same time and we push in different directions simultaneously so that meetings is only a little part of what is the total activity. When you look at the Barn or you are a little familiar with it you know that the barn activities occupy a great deal - that what is the index and transcriptions, the recording of tapes, the dissemination of tapes to different groups, the contacts with such groups, all the different things that are being done in relation to work, either at the Barn or some other place, all of them have to be pushed simultaneously -- and sometimes one runs the risk that perhaps it is a little diluted effort, but I don't think I have any other choice because I would like to see that it is as all encompassing as it can be made and then simply leave it to the possibility of further development dependent then on the conditions in which it happens to be. My aim is simply to tell you about it and when I talk about life or when I talk about something that has to become apparent or I have reference to a meeting then I also know and I said it yesterday that these attempts at the land where we are physically engaged is a different attempt also in which life becomes apparent and then when I see this and what you have done and when I sit quietly now in the house there and I think and consider and you might say feel the atmosphere of the desire on the part of many of you who have worked on it, giving whatever energy you had and thoughts and feelings in order to produce something that could be of value to us, then I know that there is life and it is exactly for that reason that what I said last night has an application. It is only for all of you not to forget that these things have to be maintained in different directions because if you fail in one or the other or you neglect you might by over concentration on one really do that to death even and then not being sufficiently supported by the other attempts which also belong to work and where it should be attended to when ever you possibly can that is why I said last night it is not in any form of criticism. It is only to hold up to you something that you can look at. It does not matter when you reach it as along as if it is like a beacon and gives you some light and inspiration. And when that is there

it does not matter then where and in what direction you happen to work. Because what is the aim? Is to have that kind of inspiration within yourself so that after that it can take any kind of a fall. But I wish it not to fall. I do not care particularly for the form in which even this house is, but I do care for that what it represents as an effort and that what has gone into it on the part of you, as energy, money, all the different things of yourself at cost, at sacrifice, with a wish and it is that kind of attitude that also can become apparent when we are at a meeting. And at the meeting there is that kind of an attention, that kind of a wish for life also to be expressed in movements. When there is life it has to be there particularly the relation between the movements and music not to consider certain things matter of fact, and to that is added of course people who come out to this country and want to get a house or build or buy some land, it becomes a land activity - people in that kind of a state have to be helped. They cannot sometimes do it all by themselves and as you know probably in Warwick we delegate over Sunday and Saturday many times different people certain kind of caliber who can work in certain ways to help Robert, or to help Ron Newman, or to help the guest house, or to help the garage, or to help the different things that have been started which need help and that is Barn work. All they do is to work there in the morning, they come for lunch and then at lunch there is a little bit of an exchange and in the afternoon there they go back again to their particular project. These are the projects I think you gradually also should entertain here because it is a community, now, not commune, it is a working together on the basis of what we understand well enough, but you must be all the time reminded. You must know that when you come here, come for that purpose and during the day you must be reminded not to forget because there is no sense in getting together when you forget work. Work can be by itself even without this when it is there with work. Work will help you to make this better and then when this is better and you are better, work is advanced over a general front. This is really the aim to see

how much we can do in a concentrated form and in a short time. If I were younger I wouldn't mind it so much because I would be at least a great deal of my life ahead. There isn't so much left any more and certain things I feel have to be done in order to make something that is permanent and can be maintained. John and I were talking outside there, where there is the plan of planting some fruit trees which would be lovely when they would be in blossom I said, yes that's right, it would take a little time, but I will come back for it. You must understand or try to understand that kind of an aim. You must not take things as personal something which could upset you. You have to take it with your emotions. You have to get it in your heart, that's where it belongs, but don't let it get to your mind so that you start to think about it too much and then find all kinds of reasons why you should be disappointed. When it is in your heart, you have a force there, and it is only the conversion of that kind of a force in the direction of work. And at times you can leave your ~~heart~~ completely out of it, because emotions can at such a time stand on their own feet and it will help you to build a Kesdjanian body. Don't bother as yet about your soul, it will come in time when you get ready with it and when there is enough of the Kesdjanian energy it will be useful for the building of a soul body. A soul is quite a different thing from this earth. Kesdjan is still a little bit related to it that is why we can do something about it. But the soul starts at the point of death in the physical body and that is why we really don't know how it looks until you get with Kesdjan a little bit further in the octave of So - la - si. The you start to realize what are the beginnings of the soul. And the soul in its beginnings are embryonic. They are still in a period of gestation. A soul is not born, surely not full grown, until in the octave of the intellectual body the fa bridge has been crossed. All other do - re - mi of the soul is preliminary. All our work as we attend to it, and do it - observation, impartiality, simultaneity, participation, experimentation, all that is a gestation

period, a preliminary, a basis for birth, but you also must understand that in the true light because if that would frustrate you then your soul cannot be born. A great deal has to be prepared before a soul can be born. From the conception of a soul to its birth that is the greatest part of our work because that has to take place on Earth. A soul is born when one is free from the Earth either by death of the physical body, or by the introduction of conscience into one's life. I say ~~kha~~ for that reason I am extremely happy to be here to see all this and too I would say thank you, because I hope that we can use it. I hope that it will have a certain meaning also by what we use it for. There is a piano. After lunch we play just a little. It is the same kind of a thing we do of course that we do at the barn of giving a little (word unclear) to the afternoon and a finishing up of the lunch period. Because after a little music you just go and you take your place again in whatever work you were doing. It is a little intermezzo. This time symphonical. certain changes will take place. You will see a little organization and reorganization. Things must change or otherwise you get stale. You have to introduce sometimes new elements even a task for work will get stale after a week. Your attempts always have to be redirected , almost I would say each day to be started again from scratch, always with the idea that it is a new day and thank God that I am awake that is that I am allowed to continue to breathe. This is the statement one makes in the morning and then work takes on a new colour.

It is quite possible that Ron and Patsy will go to the East Coast for a little while. It will be good for them. What it will make here? What it will create for all of you? That is something different and we have to talk about it, if it is feasible. I would like some people of course to take responsibility, and perhaps even initiative. Sometimes it will have to be delegated to a few maybe, for certain purposes because one must not neglect the different directions of work. It will be necessary to find someone who can be centrally responsible without having to spend too much time and energy, but all the time being in contact with what ought to be done. Perhaps John is willing to do it,

but I haven't even talked to him . I do not know if it is feasible, but for that reason I would like to spend today, tomorrow, to talk about these kinds of things. How it will effect you. What kind of a new something can even be added? Or that there is constantly a reason to come to the land and that you will encourage yourself to come to the Land as often as you possibly can do it. We will have this coming week then to think about it. Monday, Tuesday we will talk. Next Sunday I'll be here. We will talk then again a little bit more in detail about whatever organization plan we might have. I hope you will not forget that you are here for a purpose. I hope at times that when you can stand quiet and that you really eliminate the activity you are busy with, that you make your body behave by being quiet and I hope that at such a time you can have your head lift up and look at the sky and then maybe because of that something can penetrate into you as if coming from the sky and that in your heart you will thank God for the opportunity that you are alive and that there is a wish for you to grow. We can drink with coffee, can't we. So have a good afternoon.

1680 Evening. The Land

First evening, how will we call this - The Land Firefly House? I hope there will be many evenings like this and many meetings. Also I hope that the house can be used for such purposes. Ultimately I think in the growing of that kind of work here, around San Francisco, and the West Coast, more and more activities will be transferred to the Land. There will be a contact of course, that always shoudl remain in San Francisco and particularly about Group III. About Group III I would like to say something, I believe that Berkeley and Palo Alto have been treated a little bit like a stepchild. I think they are extremely important centers for dissemination of ideas and of contact with people who are living in that neighborhood. When they had only a group Berkeley it was well attended. Well then of course San Francisco came with Calra and then a

little bit was transferred. Now San Francisco is at the present time the only place where there is a complete set, you might say, of meetings. It does not mean that Group I has to continue in San Francisco. That I think will be gradually transformed to here. But Group II most likely will continue for quite some time and in addition to that Group III. The same kind of pattern should apply to Berkeley and it should apply to Palo Alto. As a matter of fact, I think any kind of a group anywhere which has a name or a right of a name should consist of two sections and most likely meet at different times and at least twice a week in that sense. That is the Group III is the contact with the outside world. That is where we draw people from who might be interested in Gurdjieff, who have already something that they are looking for or in any event who perhaps not always have to come out of curiosity but definitely would be interested in finding out something about Gurdjieff. And the discussion in Group III is as you know about general serious life with the background of the ideas of Gurdjieff without explaining too much of that. You always fall into a little trap that you continue to talk about work in Group III. I think it is wrong. But it is also very difficult to maintain a level for a group III when it has to do with a variety of interests which are of ordinary life and where you have to have a certain amount of knowledge. So it becomes difficult for anyone conducting this kind of group like Group III in San Francisco to be able to answer all the different questions that might be asked when you audience is intelligent enough and for that reason as you remember, we made seven people so that each person could contribute from their own experience whatever that might be as required for the answer of someone in the audience. I do not know exactly how it is in Group III and I hope that next tuesday, when we have one of the Group III in San Francisco that there will be a certain influx of those people who perhaps can be bound a little bit further and then go to a group II. I would prefer that those of a group II, those people who live in San Francisco go to San Francisco and those who live around

Palo Alto should go there and that those of Berkeley should attend a Berkeley group II. I think that it is a responsibility of Group I to take care of any of these groups in the outlying districts besides their own Group II and their own Group III. At the present time I don't think it has been attended to well enough. I say it was treated like a step child because it was left to a few people without too much attention and help from Group I. Group I becomes really the feeding group for the other two; the same way as the other two become a feeding group for Group I. If there is enough interest in a Group III such people who really want to know what to do about work they could be transferred to Group II. And those in Group II who are then gradually becoming more and more committed will ultimately come to group I. But it is not a question of promotion, it is a question of actually making work much more a part of your life and when it is something that becomes really important for you then of course such a person should go in Group I and almost automatically know for himself that he belongs or not. And it is very many times not a question of asking it is a question do you know or do you think that you belong to a group which is like that intimate enough and where there is a certain requirement of being I say committed that is that you really belong. Because in Group I you take on a responsibility and it is a responsibility towards other groups and the maintenance of it, that really would make you a good member of Group I. For instance it is necessary to go over to Berkeley or Palo Alto and I have said suggested to Dick that Palo Alto should be at least ten people belonging to Group I, who one each week should go and attend Palo Alto. It is very necessary particularly Palo Alto because Dick is not very long in work and he needs very definitely help and also the maintenance of that. So it is necessary that someone with a little bit more of experience help him in answering certain questions which he because of his, at least at the present time, knowledge or understanding possibly could not answer. The same thing applies at Berkeley in a little different way. Although there are two people there who take

care of that, they also need help from others. And those in Group I have that kind of responsibility. Naturally those in Group III in San Francisco already belong to Group I. I don't want to increase the number more than seven. I think seven is more than enough. I think the discussions after their meetings have been very good because it was very necessary to talk to everyone once in a while about the behavior of others, and also the behavior of those who answer and I am very happy that they are quite open and dare to say what they think of each other without losing any faith or even without getting angry. I think the ideal set up and one has to strive for that is to have two groups in Berkeley and two in Palo Alto. It will take a little time, but there is an enormous amount of territory that could be explored which at the present time is not touched at all. And it is a matter I think of some people who have an idea of how to go about it. They should go and get together and talk about that. I do not know how long it will take before you will actually bring Berkeley up again to a certain level. For Palo Alto of course it is obvious it is rather difficult and you have to start from scratch. But this is the pattern and I would like to see this pattern repeated also in other places further away from San Francisco. And of course again and again the emphasis is on Group I. And in group I you have to increase your members because out of the group IIIs there should by this time be members who could actually function in Group II. If group I is transferred to here, then of course there is a possibility that the so-called number III group could be held here near the land in Sebastopol or wherever it may but only for the purpose of feeding those who then could come to the land here and that ultimately there could be at the land a Group II for discussion at certain times perhaps not necessarily on the week end but maybe some other time if it is convenient and conducted by those who gradually have moved out to this land and actually could in the evening be available for that kind of a purpose. How to conduct a group III or even for that matter a Group II should be left entirely to the people who are responsible for it. It is obvious that sometimes you cannot

answer all the questions. It is also obvious that those people in Group II have to be taught exactly what is work because that is the emphasis of that group. And if a person is not extremely clear there should be a reading from All and Everything or there should perhaps be a listening to some tapes which are relevant to the particular questions which may have been brought up. And that those people who are responsible for such groups should be well versed in the material that is available, that I think has to be emphasized very much. Although there is a listening public, there is enough tapes going out. It is not as yet sufficiently fed by people who do transcriptions, and it is not then a question a listening to a tape, but it is really to make more and more a permanent record of certain things that are in discussions from New York or wherever we have had meetings so that then in being available could be of much better use for those who are really interested in finding out what is what. I want to say these things so that all of you understand a little bit of the aim that we are trying to accomplish. It is not very important that all of you are active in it but when you have a knowledge of an activity existing you at least will not have a prejudice and most likely in your own attitude you could be helpful in your thoughts. Because if it is a question of coherence it is always necessary that all of you look at one thing as a point that you want to reach it does not mean that each person is on his way to that point. You have to know that it exists, like you know there is infinity but it does not mean that at the present time you can actualize the fact of an experience of infinity. We will talk more about that probably in some different kind of a way on Monday & Tuesday. I would like to make Monday and Tuesday both meetings for questions and answers instead of having me talk again and again like I have done already so many times, I think it is necessary that we dot the i's and cross the t's particularly on Monday night which is a Group II and I hope that those who have come regularly to Group II including Berkeley and those of Palo Alto who might also then attend including those

from San Francisco that they will consider that simply as one of a Group II meeting so that then they have that when I am not there. In Group III it may be a little different but at the same time I think that it would be very useful if there were people in Group III who have been coming and where certain questions have been brought up in the past that perhaps they would be very good material to ask certain intelligent questions about Gurdjieff in relation to their life or in relation to other kind of philosophies or whatever it is that interests them. Anyone of the Group III nucleus those that have been answering and those who have the knowledge of such people who perhaps might attend I think could pass that particular word along to them. I would like the level of that Group III to be as high as we can possibly make it. It will remain quite simple. We will also try to avoid to talk too much about work itself that is the function for Monday evening. And on Monday I hope that the Group II's will be able to ask the real questions about their own attempts and not leave it to me to go into a detailed description of some theoretical aspect of it because really it is not very much use. There are already more than enough tapes in existance that you can listen to and it is really a little foolish on my part to keep on repeating the same thing. In addition we will have Monday afternoon. Where is it? Temple Emmanuel also for music, organ music between 3:00 and 4:30 so anyone who wishes to come and can afford the time is quite welcome. Tuesday I think we are free although Ron, Ron where are you?

Ron: Here.

Mr. Nyland: Is there movements Tuesday? Ron: 6:30 PM.

Mr. Nyland: 6:30 Movements class, well, all right. And the evening meeting is at 8, right. And Wednesday morning I am going to Seattle then as you know I had to change my plan. I don't know if I said it, but maybe most of you know, by this time. I expect to be back by Saturday evening in San Francisco and then Sunday I will be here, and Sunday night I will go back to New York. I will not stop over at any other place because it is really necessary that I get back there as soon as I can

possibly and I don't want to cut this too short or Seattle too short. I will make a promise that as soon as I possibly can and I'll come I'll come and since I now know how this room looks, I think it will be much more of an inducement and probably can become compelling to me to have to be here. I would say we don't talk now about work. This is just a general statement about what we are aiming at and how we will try to organize for that. I said a little while ago about transcriptions. Different people have been asked to do certain jobs. When their responsibility is fixed and they have undertaken to carry it out, it is necessary for each person to understand that they then fulfill a function when they ask you to help so that it is not that easy to say I'm sorry I have no time because it is sometimes very difficult for them to become responsible and that them when they need help you really have to consider that. It is not only a question of your comfort. It is a question of thegbod for the group as a whole and that whatever you contribute someone else can profit by. So it is not that you are all by yourself even that you have freedom to say no. I think you have a freedom after you have considered it at least three times and that then when you come to the conclusion that you cannot help or that there are other things that are more important for you of course that is right, but you have to make quite sure that the third time you have asked your conscience. The first two times can stay in your so-called consciousness, but the third time it is a different question to answer that has to go much deeper and the answer has to come from something that is really you. It applies to a variety of different things which you still have to do and I hope gradually will do more and more of. When I talked at lunch about the activities of the Barn I had particularly in mind the relationships of different people who work in the activities which have been started by the Barn, like the sound workshop, the railroad store, or the book-store, or the garage or the guest house or the transportation company, or the contracting firm. All these different things are going to be headed up in a special office which will be called Chardavoyne Barn activities. It will be an office where information

is available and where the different sections who are interested in the particular work that they have to do in connection with the outside world will find a certain center. It will be equipped you might call it by a lawyer. We will have someone who does know about finances. There will be a girl answering a telephone for messages and gradually the office will start to function as a general purchasing agent for all kind of activities that we are interested in so that we can buy cheaper even if possible wholesale or on credit or whatever it is that we have to do in order to make the different activities more standing on their own feet and if possible becoming self-sufficient as soon as possible. The purpose of this kind of activity which then goes on at the present time in about fifty different directions are all connected with barn. And they as commercial enterprises are subject to all the laws of commerce and therefore whenever there are sales and they have profited partly by an investment from the barn which comes out of the general fund or by the activities of other people helping them or the contact they do have with the barn as a shole so that then in a commercial arrangement they have to pay to the Barn 10% of their gross sales. I hope that this kind of an arrangement which I think is extremely fair to them will help the Barn actually to sustain a level of having a fund at its disposal which again can be plowed in and in and in again for different work that has to be done with us as activities. I only mention thisbecause it has grown and it will grow further it will give really an inroad into the community and by means of these kinds of things that we then do Warwick as a whole, as a village and including Westown and whatever we are in Amity they will profit by the activities as we then carry them out and at the same time it will give a certain foundation which will help the maintenance of work. You see as I said when I explained at lunch. Iam interested in something that is more permanent and whenever there is alive a certain activity which can be sustained and where simply it is a question of work devoted to the continuation of that activity there is by association the possibility that we will not forget why originally all such work was

started and it is this way that I hope that work on oneself will not be forgotten. I do believe in it as a principle and that we try to do this and make something of it around Warwick. I think it does function which it looks it will and where it will grow it will then become more or less a sample, or an example, an indication of what can take place in other sections of the country. I much rather prefer that any kind of money that is collected and used for these purposes comes in an honest way and are simply earned by the people in contact with ordinary life so that then in accordance with whatever they can afford they will give and it is then this I call honest money. In contradiction to that what so often has taken place when a person is forced simply to fork over so much money in order to hear the golden words of some damned fool. Now we stop this and we play a little piano.

Typed. T. Ripley.
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